

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL XII.

SALT LAKE CITY, MARCH 15, 1877.

NO. 6.

HANNAH PRAYING IN THE TEMPLE.

THE readers of the INSTRUCTOR have often been told in our pages as well as by their parents and teachers how necessary it is to appeal to God in prayer for anything that they really desire to have granted unto them. No doubt, too, many of



them have had proofs that God hears and answers prayer, in having their petitions granted. The Bible affords us many examples of the efficacy of prayer, one of which we will here give.

There was a certain worthy and devout man named Elkanah, who had two wives, one of whom was named Hannah and the other Peninnah. Hannah for many years was childless, although the dearest wish of her heart was that she might be permitted to bear a son. She felt very sorrowful on account of this privilege being denied her, and at times fretted and wept and even refused to eat when thinking of it. Her sorrow was probably increased by the fact that Peninnah, her husband's other wife, had a number of children, and in this respect, at least appeared to be the more favored of the two. Elkanah, however, did all he could to comfort Hannah, and manifest his love towards her, and when making presents to his children, he gave to her a double portion. He also reproved her in the most gentle and loving manner for weeping and going without food, and asked her if he was not better to her than ten sons; but still she refused to be pacified.

Elkanah made a practice of going to Shiloh with his family every year to worship in the temple at that place. On one occasion when they were in Shiloh, Hannah entered the temple and prayed to the Lord in secret, and with great earnestness for the desire of her heart to be granted. And she made a vow to the Lord that if He would look upon her affliction and give her a son, she would give him unto the Lord all the days of his life. A priest named Eli, who was in the temple, saw her in the attitude of prayer, and noticed her lips moving, and, not knowing who she was, suspected that she was drunk, and so accused her. But Hannah assured him that she had not tasted strong drink, but was pouring out her soul before the Lord. Then Eli said, "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him." After Hannah had thus prayed to the Lord in faith and received the assurance from the man of God that her prayer would be answered, she felt no more sorrow, but went away cheerfully, and could partake of her food as well as ever, not doubting but her petition would be granted. And so it was. In due time she had a son born to her, whom she called Samuel, which means "Asked of God."

After that when Elkanah and his family made their annual journey to Shiloh to offer sacrifice, Hannah refused to go, until her son was old enough to wean, when she was determined that she would fulfill her vow by giving him unto the Lord. Accordingly, when young Samuel was weaned, she took him to Shiloh and presented him to the Lord, that he might be used in His service; and her joy was so great that she prayed and sang, instead of weeping as she had done when there before. The boy Samuel was left at the temple at Shiloh, under the care of the priest Eli, and his parents returned home. Hannah was afterwards blessed with other children—three sons and two daughters—but her affection for Samuel did not diminish, and each year when she visited him at the temple, she took him a little coat that she made for him. Samuel was a good boy, and, no doubt, his mother's joy at seeing him grow up serving God was far greater than her sorrow had been when she despaired of having any children. Samuel afterwards became a great prophet, and his history, as we find it in the Bible, is quite interesting to read.

Our engraving represents Hannah in the act of praying to the Lord in the Temple, the expression of her face indicating the earnestness and sincerity of her appeal; while the priest, Eli, is also to be seen watching her.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

THE report opens with a statement of the circumstances under which the Saints had settled in Clay County, and that a crisis had come, and that duty to the old settlers, their families and the best interests of the County demanded the removal of the Saints from the County. Among other things set forth as reasons why they should leave, we find the following: "They are eastern men, whose manners, habits, customs and even dialect, are essentially different from our own. They are non slaveholders, and opposed to slavery, which in this peculiar period, when abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected. In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land in common with themselves."

These charges were the only ones made against the Saints; if we may except that they were charged with having encouraged the rapid emigration of their brethren and sisters, and having purchased lands and offered to purchase in the County, and given evidence of a desire to settle there permanently.

The Saints were compelled to leave the County because they were eastern men and non-slaveholders. Since then armies led by eastern generals have traversed the State, freeing the slaves and inflicting all the horrors of civil war upon the people. By compelling the Saints to leave, they hoped to escape civil war and to be able to live in peace and to be unmolested in their enslavement of the blacks; but how cruelly they deceived themselves, or suffered the devil to deceive them, the events of the past few years have proved!

They suggested the Territory of Wisconsin, as a suitable place for the Saints to move to; Wisconsin not being a State at that time, and having but few inhabitants; but they said: "We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force."

The report and resolutions were submitted to our people, and a meeting of the Elders was called on the 1st of July. A preamble and resolutions were drawn up and submitted to the meeting. These were mild and kind in their tone, and defended the people against the cruel charges which were made against the Saints. The brethren resolved to leave the County as soon as they could, and to use their exertions to have the Church do the same. The citizens of Clay County held another meeting, at which they accepted the preamble and resolutions adopted by the Elders at their meeting, as perfectly satisfactory.

During the months of September and October following, the Saints commenced moving from Clay County to Shoal Creek. When they first moved there, that country was attached to Ray County. There were only about seven men in that County at the time the Saints concluded to settle there. These men

were bee-hunters, and lived at various points on Shoal Creek and its branches. Honey-bees were wild in that country, and they made their hives in hollow trees in the woods. These men followed the business of tracking them and gathering the honey. They were ready to sell out to the Saints, as, they said, they had found all the honey there was there, the timber not being very plentiful. Before the Saints moved there, they bought out these men, which left the whole country unoccupied. This country was not thought to be worth much by the people of Missouri, because there was but little timber there, and it was scattered along the banks of the creeks. To the Saints, however, it was a home, which after their wanderings and persecutions, they could enjoy. They gathered there in considerable numbers, and in December they petitioned the Legislature of the State of Missouri to have it incorporated as a new County. This was granted during that month, and the County was named Caldwell. The brethren commenced entering U. S. land, with a view to pre-emption, and busied themselves during the Fall and Winter in building houses and preparing to put in crops in the Spring. The city of Far West was laid out, and in the Spring of 1837 some preparations were made for the building of a House of the Lord in that city. The ground for this edifice was broken, and the cellar nearly finished, on the 3rd of July.

On the 25th of July, 1836, Joseph, accompanied by his brother Hyrum and Sidney Rigdon and Oliver Cowdery, left Kirtland for the East. They stopped at Salem, Massachusetts, about a month, teaching the people from house to house, and preaching publicly as opportunity offered. While they were at this city, they were visited by President Brigham Young, who had been through New York, Vermont and Massachusetts, in company with his brother Joseph. They had visited their relatives in that country, and had baptized a good number.

In the beginning of 1837 the "Kirtland Safety Society" was organized as a Banking Institution, and commenced the issue of notes. Joseph afterwards resigned his position in the "Safety Society," and withdrew from the institution, being fully convinced, as he said, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation and wickedness.

During this winter (1836-7) the House of the Lord at Kirtland was filled to overflowing on Sundays with attentive hearers, mostly members of the Church. On Sunday evenings the singers met in the House. On Monday evenings the quorum of High Priests met in one of the rooms of the upper story. On Tuesday evenings the Seventies occupied the same room. The Elders met there on Wednesday evenings, and on Thursday evenings a prayer meeting was held in the lower part of the House. Besides these meetings, the Twelve, the High Council and other quorums generally held their meeting once each week to transact business.

In the early part of the summer of 1837, the spirit of speculation in lands and property of all kinds took possession of many men in the Church at Kirtland. It was the beginning of a season of trial which stands unequalled in the history of the Church, and which those who passed through it will never forget. Evil surmisings, fault-finding, disunion, dissension and apostasy following in quick succession, as the fruits of the spirit which prevailed. It seemed as though all the powers of earth and hell were combining their influence to an extraordinary extent to overthrow the Church at once and to make a final end of the work of God. No quorum in the Church was

entirely exempt from the influence of those false spirits who were striving against Joseph for the mastery. The enemy abroad, and apostates in the midst of the Saints, were united together in their schemes. Disobedience to counsel brought many evils upon the people, but instead of their ascribing them to the true cause, they became disaffected towards Joseph, and looked upon him as the man who had brought all their trouble upon them! Even some of the Twelve Apostles were so far lost to their high and responsible calling that they began to take sides secretly with the enemy. They had turned speculators, and had lost the spirit of their calling and of the work.

(To be Continued.)

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

AN obelisk is erected on the site of the "black hole" of Calcutta, where one hundred and twenty-three English men were suffocated in one night.

As many of the children may be unacquainted with the history of this event, I shall briefly narrate the circumstances which led to this unfortunate affair. On the 9th day of April, A. D. 1756, Aliverdi, the "lubahdar," or governor, of Bengal, died at the age of eighty years. He had three daughters whom he gave in marriage to the three sons of his brother. The youngest nephew was killed by the Afghan lords, the other two died shortly before the decease of Aliverdi. The eldest son of his youngest nephew, was brought up at the court of Aliverdi, and was named Suraj-ad-dowla. He was trained up as a prince, and like many other princes, the best part of his education was neglected, for he was cruel, ignorant and voluptuous. At the death of Aliverdi, Suraj-ad-dowla took the reins of government without any opposition. His first act was to arrange to plunder his aunt, the relict of his senior uncle, and eldest daughter of Aliverdi, who was reputed to be very rich. Her husband, while living, was governor of the province of Dacca. The shibahdar gave orders to secure his aunt's receivers and treasurers, the principal of whom evaded the guard and escaped to Calcutta, where he took refuge. Suraj-ad-dowla had marched as far as Baj mahl when the intelligence reached him of the escape of this officer. He became exasperated, supposing he had a large treasure with him. The lubahdar was no friend to the English, being jealous of their foothold in Bengal, and he ordered his army to march towards Calcutta. In the meantime he sent a messenger to remonstrate with the governor of Calcutta. This officer entered the town in disguise, the governor viewed him as an impostor, and ejected him from the East India Company Territory. On the 18th of June, 1756, the outposts of Calcutta were attacked; the fortifications rendered a very poor protection, and the men who were the defenders had but little military skill. After a short trial in resisting the lubahdar's troops, the English held a consultation among themselves, and decided to retreat. They had a favorable opportunity to accomplish this, as the natives retired from their operations at the close of each day. It was agreed that they should put the women on board of the ships which lay in the river, and those who were defending the place were to make their escape to

the ships the next night. However, through some singular inadvertence, the necessary concert of action was omitted to be properly impressed on the minds of the party besieged, regarding the mode by which they were to have the retreat, carried into effect; hence, the next morning, instead of cool, calm, deliberate action, confusion ensued. A portion of the party got on to the vessels, and the general feeling prevailed that every one must look out for himself, consequently many stampeded to the ships, getting on board as best they could. While in the midst of this confusion and fearful forebodings, they became alarmed regarding their safety on board the ships, and in order to better secure it, they dropped down to Fulta, a town a short distance down the Hoogly, leaving their countrymen, one hundred and forty-six in number, in the fort, without any means left them to make good their retreat. The governor and a few other official dignitaries were among the number who retreated in this panic-stricken manner. How great must have been the consternation of those who were left, when they found their only hope cut off and themselves deserted by their friends! Mr. Holwell was chosen by his comrades to assume the command, and he did all in his power to preserve order and defend their position. John Cooke, who was secretary to the governor and counsel of Calcutta, in his report to the committee in the House of Commons, says: "Signals were now thrown out from every part of the fort for the ships to come up again to their stations, in hopes they would have reflected (after the first impulse of the panic was over) how cruel, as well as shameful, it was to leave their countrymen to the mercy of a barbarous enemy, and for that reason we made no doubt they would have attempted to cover the retreat of those left behind, now they had secured their own; but we deceived ourselves, and there was never a single effort made in the two days the fort held out after the desertion, to send a boat or vessel to bring off any part of the garrison." "Never," says Mr. Orme, "was such an opportunity of performing an heroic action so ignominiously neglected, for a single sloop with fifteen brave men on board might, in spite of all the efforts of the enemy, have come up, and, anchoring under the fort, have carried away all who suffered in the dungeon." While the English were thus invested, Mr. Holwell made several attempts, by throwing letters over the wall, to signify his desire to surrender. This manoeuvring caused a temporary suspension of the fire of the fort. While he was expecting an answer, the enemy neared the wall in great numbers, and carried the fort by storm. Mr. Holwell was carried before the lubahdar with his hands tied, but notwithstanding the cruel disposition of the lubahdar, he ordered the hands of Mr. Holwell to be untied, and pledged his honor that not one of the party should be hurt. When night arrived, the guard having the prisoners in charge, were at a loss to know how to secure them. After searching for a suitable place, it was suggested to them to put their prisoners in the place used by the English as a prison, called the "black hole," which was a small room eighteen feet square, poorly ventilated, and in the hot, sultry, unsalubrious climate of Bengal. Into this place they thrust the prisoners, and out of the one hundred and forty-six individuals who were lodged in the "black hole," only twenty-three were taken out alive in the morning. Mr. Cooke says, "Some of our company expired soon after being put in: others grew mad, and, having lost their senses, died in a high delirium." In less than a year from this event, Colonel, afterwards Lord Clive, with a very small force, re-took Calcutta, and at the battle of Plassey, completely broke up the power of Suraj-ad-dowla, and success-

fully established British rule in Bengal. Colonel Clive made the lubahdar's government pay a compensation of £2,700,000, with other donations, which laid a foundation for several fortunes to help defray the expenses incurred. Through the emptiness of the Bengal treasury at this particular time, this amount was taken by installments, and a portion of it had to be taken in jewels, plates and other effects at a valuation.

You can see from the foregoing that in the year 1757, British influence and rule were completely crushed in Bengal; to-day, after the lapse of one hundred and twenty years, Calcutta is the capital of an empire of which the queen of England is the empress; which, from Alden to Hong Kong, and from Cashmere to Singapore, includes more inhabitants than five times the population of the United States, and embraces more territory than the whole of Europe.

(To be Continued.)

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

ELDER C. reached the town of C—— late in the evening, and after some difficulty, found the residence of a cousin, who received him very kindly. This cousin was an infidel, an inveterate skeptic, and it gave him great pleasure to discuss religious subjects. He was very fair and polite, however, in his conversation, and he had read infidel works so much that he was well posted in all their logic and arguments.

During the next few days ELDER C. and his cousin talked frequently about religion and religious topics. ELDER C. had never had any lengthy discussions with an infidel, and he would, undoubtedly, have been puzzled to answer some of his cousin's questions and arguments, but for the Spirit. A man of God once wrote, "whosoever putteth his trust in God shall not be confounded," and notwithstanding his cousin's cunning, hard questions and arguments, ELDER C. always was enabled, by the help of the Ho'y Ghost, to answer them promptly and successfully. He was often surprised at his own answers, because they did not seem to come from his store of wisdom, and they did not, for they were prompted by the Spirit of the Lord.

Two or three days after his arrival in C——, ELDER C. was waited upon by two Elders of an apostate organization, a branch of which was in C——, who were extremely polite and oily in their talk and conduct. They said they had never heard an Elder from Utah, and they would like very much to hear him preach, and if he would only consent to preach, they would hire the largest hall in town, pay for a quantity of handbills and have them distributed immediately. They seemed so fair and honest and so anxious to hear the truth, that ELDER C. was quite pleased with them, but something seemed to whisper, "don't be in a hurry, but take time to consider this matter." So he told them he would like a day or so to think about it. But they redoubled their importunities and said it must be settled now, as one of them would have to leave town unless the meeting was held that evening. He could not wait a single day, and urged ELDER C. to write the copy for the handbills and he would have them printed and circulated at once, and they would also go

immediately and engage a very large hall. Being thus pressed, ELDER C. sat down and wrote what he wanted to be printed, but the wording did not suit his visitors, and they insisted that it should read differently, and more sensationally. At length it was arranged to suit them, and ELDER C. arose from the table and was in the very act of stretching forth his hand to give the writing to them, when he was impelled to draw it back and go no further in the matter. He did so, and told the men that he felt constrained to decline their offer, at least for the present. One of them commenced to protest, but in his reply inadvertently revealed the trap they had set to catch ELDER C., and he saw at once that they were wicked hypocrites. They wanted the handbill to announce among other things, that ELDER C. would speak on polygamy. They knew such an announcement would fill the house. Then it was their intention to rise in the meeting, when ELDER C. had finished his remarks, and contradict them, denounce polygamy, abuse ELDER C., President Young and the people of Utah, and then grind the ax of their organization by saying that they believed Joseph Smith to be a prophet, but that neither he nor they believed in polygamy. Thus they hoped to kill ELDER C.'s influence, and create a public opinion or incite a mob that would force him to leave town. But, thanks to the promptings of the Spirit, ELDER C. was not caught in the trap. He learned more of their motives afterwards, but saw enough at once, to show him their cunning and wickedness. Now suppose ELDER C. had not been blessed and led by the Spirit, what would have been the consequence? He would most likely have been insulted and abused in public, his influence for good greatly injured, his religion ridiculed and denounced, and perhaps a mob might have been raised by those bad men, and a disturbance created. Apostates often take delight in such works. ELDER C. felt very thankful to the Lord for the promptings of His Spirit which kept him from this danger.

About the time of this occurrence, as ELDER C. and his cousin were walking along a business street, they met Mr. M., a merchant, to whom ELDER C. was introduced by his cousin, as "a young man from Salt Lake." "Are you an Elder?" asked the merchant. "I am," replied ELDER C. "Are you on a mission?" he again asked. "I am," said ELDER C. "I would like to have you call on me," said the merchant. "I have been wanting to see an Elder from Utah for a long time. Can you not come home with me now?" ELDER C. said he would call at his office after dinner, and then, with his cousin, he proceeded to the latter's home and sat down to dinner. But before the meal was finished, the merchant came, and desired ELDER C. to come home with him immediately. He arose and accompanied Mr. M. to his house, and was introduced to his wife, who seemed to be a very good woman, and both insisted on having ELDER C. make his home with them.

They stated that some thirty years ago they had joined the Church in their native country, and ten years after had removed to this, intending to gather with the Saints, but for certain reasons had not done so, and for many years they had not seen the face of an Elder, but had been beguiled into joining a counterfeit organization which called itself the true Church. Mr. M. had some time since found out the imposition, and was now ready to correct his error. The merchant's family all treated ELDER C. with great kindness, and he made his home with them for some weeks while he labored in the vicinity.

(To be Continued.)

Questions and Answers ON THE BOOK OF MORMON.

LESSON CXXIII.

Q.—How long were Jared and his people in crossing the water to come to the promised land?

A.—Three hundred and forty-four days.

Q.—What was their first act on landing?

A.—They bowed to the earth, and shed tears of joy before the Lord.

Q.—How many were there in the company besides the families of Jared and his brother?

A.—Twenty-two souls.

Q.—How many children did Jared have?

A.—Twelve, four of whom were sons.

Q.—How many children did the brother of Jared have?

A.—Twenty-two.

Q.—Previous to his death what did the people desire of the brother of Jared?

A.—That he would appoint one of his sons to act as king.

Q.—How did he feel about this request?

A.—It grieved him, and he said "surely this thing leadeth into captivity."

Q.—Did he do as the people desired?

A.—Yes; he offered the position to his sons, but not one of them would accept it; he then offered it to the sons of Jared, and Orihah took the position.

Q.—How did he reign?

A.—He walked humbly before the Lord and ruled in righteousness.

Q.—How many children had he?

A.—Thirty-one, of whom twenty-three were sons.

Q.—Who was his successor?

A.—His youngest son, Kib.

Q.—What was the name of his son?

A.—Corihor.

ON THE BIBLE.

Q.—Why did David thus destroy the inhabitants of the land which he invaded?

A.—That they should not bring tidings to Gath.

Q.—What did David take away from the places he destroyed?

A.—"The sheep, and the oxen, and the asses, and the camels, and the apparel."

Q.—What did Achish say after David had deceived him as to the people he had invaded?

A.—"He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever."

Q.—What then came to pass?

A.—"The Philistines gathered their armies together for warfare to fight with Israel."

Q.—What then did Achish say unto David?

A.—"Know thou assuredly, that thou shalt go out with me to battle, thou and thy men."

Q.—What was David's reply to Achish?

A.—"Surely thou shalt know what thy servant can do."

Q.—Whom did Saul put away out of the land since the death of Samuel?

A.—"Those that had familiar spirits, and the wizards."

Q.—What was the name of the place where the Philistines pitched their tents?

A.—Shunem.

Q.—Where did Saul gather the hosts of Israel?

A.—In Gilboa.

Q.—How did Saul feel when he saw the host of the Philistines?

A.—"He was afraid, and his heart greatly trembled."

The Juvenile Instructor.

GEORGE Q. CANNON. - - - - EDITOR.

SALT LAKE CITY, MARCH 15 1877.

EDITORIAL THOUGHTS.



Our last number we quoted from Oliver, a New England historian, respecting the treatment of the Indians in Massachusetts in early days. The same author expresses himself in the following severe language concerning the treatment of the Indians in that day: "It was a kindly benevolence, which led Las Casas to substitute negro for native slavery in the West Indies; it was the sordid love of riches which induced Hawkins to introduce the slave trade into English commerce; and it was the spirit of a false faith, which taught the Puritan Pilgrims that heathen blood and lands are lawful motives, as well as lawful spoils of Christian warfare. There was no inborn love of cruelty among them; and frequently, when about to start upon one of their bloody excursions, they found it necessary to work themselves up to the necessary pitch, by communion, fasting, and prayer. To slaughter an Indian was a painful religious exercise, as much as to spend a day in bodily abstinence. For this reason the Puritan soldiers were pitiless. The negation of works in their religion also co-operated to promote injustice in their policy; and where violence was not a Puritan rite, it was but too often a right of Puritanism. Thus, between the two, the aborigines were wholly sacrificed; and a system of religion, which confessedly had an eye to the things of Cæsar as well as to those of heaven, in the short space of fifty years swept from New England one hundred thousand human beings. For these unhappy heathen souls, no Puritan historian, magistrate, or elder, then, or since, has expressed a word of pity, or breathed a penitential prayer. Unregenerate, they were sent into the presence of their dread judge, owing nothing to Christianity but steel, gunpowder and gin.

"And how did Puritanism find these red men? Did they drink? Did they lie? Did they gamble? Did they thieve? Were they licentious in morals or depraved in habits? On the contrary, the simplicity of their habits attracted the notice of all Europeans; and Gorges does not hesitate to say, that he 'observed in them an inclination to follow the example of the better sort, and in all their carriages to manifest shows of great civility, far from the rudeness of our common people.' Their drink was water, their pastime the chase, their property was enjoyed in common, and their fidelity was proverbial. Disease visited them only in old age; and when death released the hoary warrior, his treasures were buried with him in a common grave. Darkened as he was by Paganism, the great vice charged against the Indian by Puritanism was only his cruelty in war. This cruelty was amply retaliated by his Christian adversary; and what the savage intended as a test of the heroism of his captive, was too often inflicted by the English from motives of revenge. Whatever were his relations to his oppressors, his condition was truly deplorable. If he was converted by the Puritan missionaries, he became not a Christian, but a praying Indian, despised by his countrymen,

and enslaved by his teachers. If he continued faithful to the religion of the forest, the mountain, and the waters, or whatever was the abode of the Great Spirit whom he ignorantly worshipped, he was counted no better than a Canaanite, and a fit prey for the 'poor servants of Christ.'"

RUBENS, THE PAINTER.

NEARLY three centuries ago there was living in the city of Cologne a little boy, named Peter Paul Rubens. His parents were natives of Antwerp; but some years previously a fierce revolution had raged throughout Belgium, and, to preserve their children from danger, they had been compelled to flee from the country.

When Paul was very young he was sent to the school in the city, and there he soon distinguished himself so much by his diligence and progress, that every promise seemed to be given that a brilliant future awaited him. For it must be borne in mind that there were fewer men of learning in those days than at the present time, and a good education was not then so easily acquired as it is now.

Until the year in which he was ten years old, Paul's industry and attention were greatly encouraged by his father, whose love for his children seemed to be unbounded; but at this period, just when the little fellow seemed specially to need a father's loving advice and careful guidance, Paul, to his great grief, lost his kind parent.

By this time the revolution that had swept through Belgium was at an end—it was well, indeed, that it was so; for already it had been the means of causing destruction to be carried from one end of the country to the other—and Paul's mother and her family returned to Antwerp.

Paul continued his studies in that city until it was considered that he had made sufficient progress to leave school. It was intended by his friends that he should now study for the law (to which profession his father had belonged); but an opportunity at this time presented itself of introducing him as a page to the Countess de Lelain, and in that capacity he accordingly joined her establishment in Antwerp.

When Paul first left home he did not appear to be in any way unwilling to enter the service of the countess. He knew that it was his mother's wish that he should do so; he knew, too, that he was only doing as many others in his own position did at that time. But it must be confessed that in reality Paul did not at all like the prospect of beginning life in this manner. No; he had an ambition which lay in a far different direction, and of this he did not attempt to rid himself. This was nothing less than to become a great painter. Year by year, ever since he was at Cologne, he had inwardly cherished the desire; year by year it had increased; and now it seemed to have become the one aim of his existence.

It is not difficult to understand, therefore, that Paul soon began to find his strange life distasteful to him. Try how he might, he somehow could not bring himself to like his new occupation, nor could he help feeling that he was fitted, even then, for something more than a mere page. And so it was that, after a short time, finding his position had become very disagreeable, he resolved to ask his mother to assist him in attaining his object.

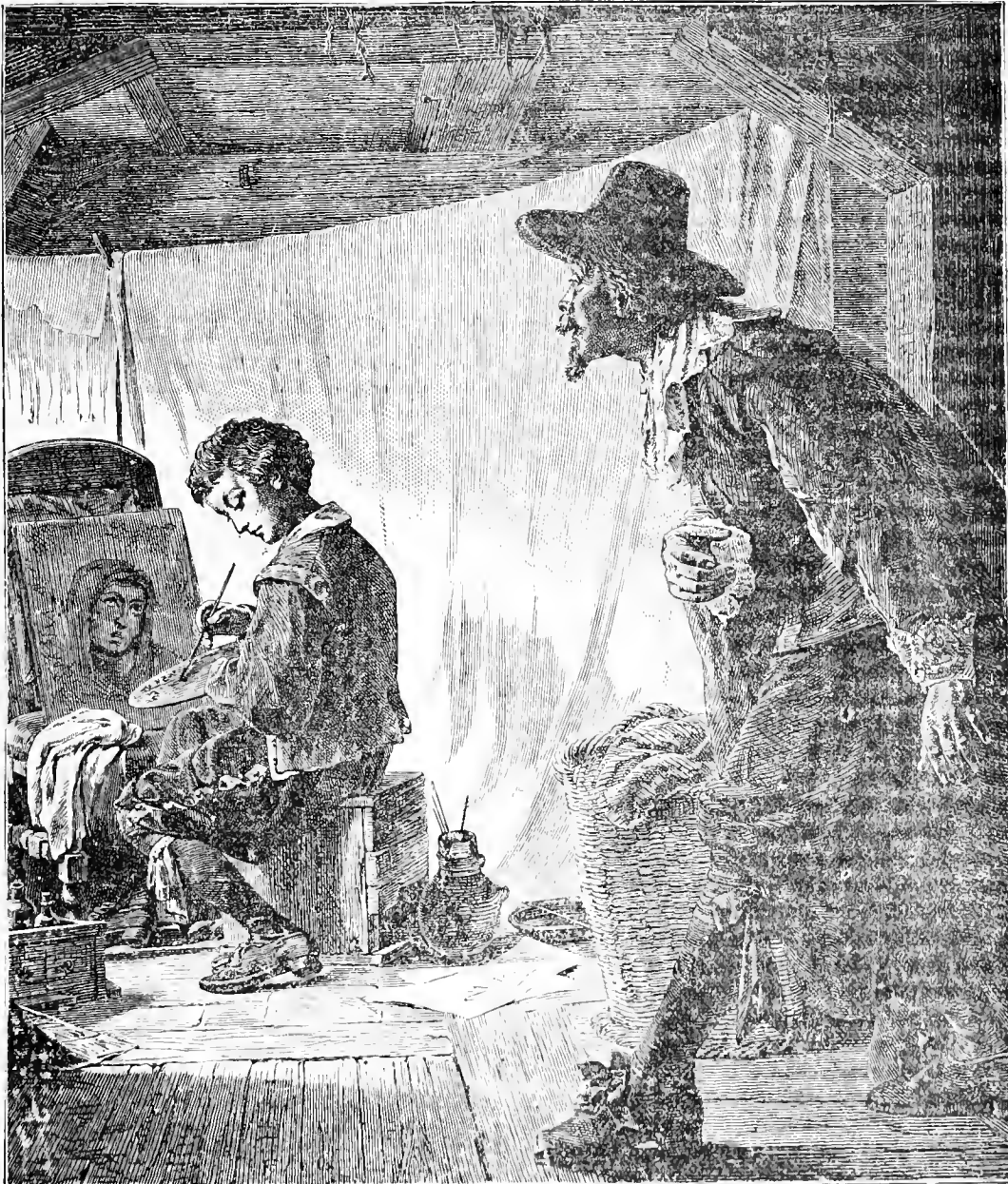
We can well imagine the surprise of Paul's mother when she was told by her son of his desire to leave the service of the countess. Truth to tell, though for years he had secretly longed for a time to arrive when he could really devote himself to the art which he now loved so much, he had never

ventured to take his mother into his confidence. At first, therefore, it was very natural that she should be unwilling to sanction such a step as Paul proposed to take, the more so because she considered that his unusual ability fully qualified him to gain greater distinction in other pursuits that were worthier of his birth.

After a time, however, he succeeded in overcoming his mother's objection, and, at length, though very reluctantly, her consent was given; and a happy day it must have been for Paul when he was able to feel that he could give up forever

pride to feel that he was to be placed under the tuition of so accomplished a master.

After he had been with Van Oordt a short time, however, he began to discover that the new life which he had chosen was not so pleasant, after all, as he had anticipated. He soon saw that the famous painter, whom in the enthusiasm for his art he had hitherto regarded with feelings of reverence and admiration, was, in his studio, not only a very ill-tempered, but a harsh and unreasonable master; and Paul quickly perceived, too, that his own aptitude for painting, and his great desire



his distasteful duties, and could really devote himself to that profession in which he afterwards gained so illustrious a name.

At this time there was living at Antwerp an artist named Adam Van Oordt, who was renowned throughout Belgium, and an opportunity was afforded Paul of studying under him. Van Oordt's offer was readily accepted; and, buoyant with hope and expectation, and eagerly thirsting to gain the knowledge which he so much coveted, Paul entered the studio of the great painter, as one of his pupils; and great was his

to make progress, caused jealousy to rise between his fellow-pupils and himself, and produced an unfriendly feeling, which they did not fail to exhibit towards him.

All this was very disheartening to Paul; and as he himself was of a most gentle and amiable disposition, he seemed to feel the unkind treatment the more. However, in spite of these obstacles, he was determined to persevere, and so he went on, and week after week endeavored to do his best to give satisfaction to his master.

A clever painter like Van Oordt had naturally very little difficulty in detecting the genius that now began to be displayed by Paul. But he was not the man to push forward such a talented pupil. Of a rough and surly disposition, the truth was that Van Oordt was secretly annoyed that Paul should make such advancement as he did, and he determined neither to encourage nor to assist him in any way.

Not many months passed before Paul succeeded in learning as much as his fellow pupils knew. It was at this time that he began to meet with fresh difficulties, for his master appeared now more than ever disagreeable towards him, and seemed as if he were determined that he would even hinder him from getting on so rapidly.

One way in which he hoped to do this was by forbidding his pupils to paint or to enter the studio, except during certain stated hours of the day. This was Paul's greatest trouble, for his one thought was the speedy acquirement of the knowledge that he was so anxious to possess; and he was now, of course, compelled to waste hours that might have been so profitably employed by him. Can we wonder, then, that Paul chafed under this treatment, and that he soon resolved to devise some means by which he could help himself forward?

For some time he could not think of any way by which he could gain what he wanted. At length, however, he hit upon a plan which, although involving great risk, seemed to him to be the only means by which he could accomplish his object; this he determined, therefore, to attempt to carry out. What do you think it was?

Let us imagine ourselves to be in Van Oordt's house on a certain evening soon after the time of which we have been speaking: let us, at a very late hour, when every one is apparently asleep, noiselessly ascend the old oak stairs; and then let us take a peep into an uninviting-looking room on the top-most story; we shall not need then to tell you what it was that Paul had determined to do, for one glance at the grim studio of the great Antwerp painter (for such the chamber is) will reveal everything. Seated on a box, before a chair, on which is resting his canvas—for easel he has none—intent on but one object, the pursuit of his much loved art, is Paul Rubens!

Yes, this was what it was that Paul determined to do when he found that Van Oordt so persistently discouraged him. Stung almost to desperation, he had resolved that he would cautiously wait each night until all the inmates of the house were asleep, and that he would betake himself to his master's studio; there he would wield his brush to his heart's content.

And so it was that night after night the brave young artist found his way to the forbidden room, and for some time there appeared to be every hope that Paul would be able to continue his visits without being detected.

But it happened one evening, just at a time when he was most particularly engaged with his work—for he was painting a portrait on which he had for some weeks been engaged—that through some cause his master did not, after retiring to his bed-room, go to rest as usual; and, unfortunately for Paul—who, of course, all the time imagined that he was asleep—he had need at a late hour that night to go to the very place in which he was sitting, and thus it was that Van Oordt, as he entered his studio, in amazement and anger, found out his youthful pupil.

Let us pass over what happened after this discovery had been made; suffice it to say that, though Van Oort must have inwardly acknowledged the great genius that had inspired the portrait painted by his pupil, he did not, apparently, forgive

the little fellow for his disobedience; and it was not long, therefore, before Paul left this surly master.

Shortly afterwards he placed himself under a celebrated painter named Otto Venius, who was a very different man to Van Oordt. From him he received nothing but kindness and consideration, and so well did he progress under his new instructor, that within four years he knew as much as his teacher.

Then he continued for many years to persevere in his studies, until at length he became, through his skill and untiring industry, one of the greatest and cleverest painters that the world has ever known. His works are now found in churches, galleries and palaces throughout Europe; and it has been said that the number of his paintings is so great, and their size so large, that, if they were all joined together, they would be sufficient to decorate the largest street of any large city.

SUNDAY SCHOOL STATISTICS.

Editor *Juvenile Instructor*:

In accordance with the desire of the Deseret Sunday School Union to publish an annual statistical report, I present a summary for the year ending Dec. 31, 1875; observing that the original design of giving a complete report in tabular form has not, up to this time, been practicable.

The general officers of the Union were as follows: George Q. Cannon, Superintendent, George Goddard, Assistant Superintendent, John B. Maiben, Secretary, and William McLachlan, Treasurer. During the year, Elder Maiben was called to preside as Bishop at Manti, Sanpete Co., and resigned the office of secretary, which he had filled with energy and ability from the commencement. Treasurer McLachlan was appointed his successor, but being called on a mission to New Zealand, left in company with other Elders, before the close of the year. The vacancies thus caused were filled by electing Elder Levi W. Richards, Secretary, and Elder George Reynolds, Treasurer of the Union.

The number of Sunday schools from which reports were received for the said year, and names of the County Sunday School Superintendents, who, with one or two exceptions, are still acting in that capacity, were as follows:

COUNTIES.	No. of S. SCHOOLS.	Co. S. S. Supts.
Oneida, Idaho,	3,	George Stuart.
Bear Lake, Idaho,	6,	George Osmond.
Uintah, Wy.,	1,	" "
Rich, Utah,	3,	" "
Cache,	19,	Moses Thatcher.
Box Elder,	11,	A. Christensen.
Weber,	17,	R. Ballantyne.
Davis,	6,	Nathan T. Porter.
Morgan,	8,	F. G. Nielson.
Wasatch,	3,	S. J. Wing.
Summit,	5,	H. W. Brizzee.
Tooele,	3,	F. J. Hammerlund.
Salt Lake,	22,	George Goddard.
Utah,	14,	David John.
Juab,	3,	Samuel Pitchforth.
Sanpete,	10,	William T. Reid.
Millard,		
Beaver,	4,	W. Fotheringham.
Iron,	4,	John A. West.
Washington,	6,	Miles P. Romney.
Kane,	8,	George Spilsbury.
Sevier,	5,	H. P. Miller.
Piute,		
Lincoln, Nev.,	1,	Samuel M. Lee.

Making a total of 162 Sunday schools, which reported their number of male teachers to be 1,413, number of female teachers, 1,175, total number of teachers, 2,588, average attendance of teachers, 2,007. Total number of male pupils, 9,678, female pupils, 10,733, total number of pupils, 20,411, average attendance, 15,728. Number of Bible classes, 223, Testament classes, 498, Book of Mormon classes, 229, Doctrine and Covenants classes, 79, Theo.

logical classes, 111, JUVENILE INSTRUCTOR classes, 144, catechism classes, 120, miscellaneous classes, (Primer, First Reader, etc.) 868, total number of classes, 2,282. Number of books in libraries, 13,641. Amount of funds on hand at the end of the previous year, \$720.98, amount collected, \$6,057.76, amount disbursed, \$5,285.04; leaving a balance of \$1,493.70 on hand at the close of the year.

The foregoing does not include the Sunday schools in Millard, nor quite a number scattered in other Counties, no regular reports having been received from them for 1875.

Information received from different quarters indicates that the Sunday school cause is rapidly extending, growing in interest and influence, and fulfilling its noble mission of improving the youth and leading them to a knowledge of the truths of heaven.

Respectfully,

LEVI W. RICHARDS,

Sec'y D. S. S. Union.

JOTTINGS ON THE SUS- QUEHANNA.

BY A. MILTON MUSSER.

BY the kind permission of the Editor, I will commence my talk with the readers of the INSTRUCTOR about the great Susquehanna river. Columbia, Lancaster Co., Pennsylvania, from which place I now write—a cosy little town of 9,000 inhabitants—is located on its eastern bank. The river at this point is about one and a quarter miles wide—the distance of ten Salt Lake City blocks, not counting the streets. It is a shallow stream, and at present is clearing itself of ice. I have crossed it here on the ice six times within the last two weeks. In the writings of the Prophet, Joseph Smith, in the book of Doctrine and Covenants, where he alludes to the glorious subject of baptism for the dead, he makes reference to hearing the voice of God on its banks. It is a stream that will always be remembered by the writer, who has fallen into it a number of times, and several times came very nearly being drowned (Don't pronounce this word as if spelled "drownded," as many do).

When but a boy, I lived at a small place some three miles below this, called Washington. There is a large rock a few rods from the shore at that point, which is called "Pot Rock," because it has a perpendicular hole through it, through which men and boys used to dive when out swimming. The country hereabouts is hilly and woody, not like "our lovely Deseret," which is formed of a succession of mountains and valleys. Here we can see but a short distance, because of the hills and woods; in our mountain home we can see the whole length of a valley.

I was amused some time ago while talking to an old gentleman about my ancestors, who came from Germany and settled in this county, where they lived and died. In referring to his parents, he called his father "pap" and "pappay," and his mother "mam" and "mammay." It sounded very funny to me, but this is the way these terms are used by old and young.

I almost forgot to tell you about the small houses built of ice on the Susquehanna river. They are built as forts, or rather blinds, for duck-hunters to conceal themselves behind. They build them near an opening in the river, where there is no ice, and where the ducks gather in large numbers, being debarred of a general privilege of this kind by the river in most places freezing over. The hunters have what are called "decoy ducks," made of wood. These they fasten with a

string, and allow them to float around in the water, as they may be influenced by wind or current, when the genuine ducks, seeing them and supposing them to be genuine, alight near and around them; and pretty soon they are shotgunned.

The other day an ice yacht was sailing over the ice opposite here, with five or six persons in it. It had three short runners, and was sloop-rigged. It was built somewhat in the shape of the letter V, and the hind runner was used as a rudder.

In this country Santa Claus—who, by the way, is a myth—(when you meet with a word you don't understand, don't rest satisfied till you turn to a dictionary and learn its meaning) is very lavish with his Christmas gifts. In the first place, the people put up very expensive Christmas trees, from which the gifts, etc., are suspended in great profusion and variety, and with excellent taste. Some of these exhibitions in Lancaster City, some ten miles from here, on last Christmas, cost about \$500. Of course, the rich only can indulge in such extravagance. Don't you think it is very wrong, and even wicked, to be so unnecessarily extravagant in view of the fact that thousands, yea millions, of people—mostly women and children and old persons—are suffering, and even dying, for want of bread? I do.

The "new light" Mennonites of this country are a religious body who believe that it is wrong to resist even burglars, thieves, incendiaries and the like, and if smitten upon one cheek they are in duty bound to turn the other. They are very devotional, and aim to live primitive lives. I asked one some time ago—Dr. Musser by name—with whom I dined and had a three hours' talk, on the subject of the gospel, if *he* was attacked by a murderer, or if *he* should see an incendiary attempt to burn his house, if *he* would not resist them to the death. He said his duty was not to resist them, but very probably he would do it. Then, said I, your theory is non-resistance while your practice is resistance. Of what avail is your faith, and in what do you differ from other professed Christians? He couldn't make a satisfactory answer.

At meals they "say grace" both before and after eating, and always silently; not an audible word is heard.

Last Sabbath I attended two Dunkard meetings, held in private houses, a few miles from Marietta. A Mr. J. H. Musser conveyed me to them in his buggy. When two male members meet on such occasions they salute each other with a "holy kiss" on the mouth. The ladies do likewise when they meet. Now, if the men were right cleanly, having sweet breath and sound teeth in their mouths, and no leaky noses, nor tobacco essence or other filthy element lodged on their moustache and beard immediately fringing the mouth, the practice to me would not be so objectionable; but where the above sickening conditions exist, as they so in many cases, so far as I am concerned I would rather sub-let the job to others, and manifest my devotion in some other manner. I was amused at seeing two old gentlemen lay their hands upon each others shoulders and gently impress a kiss; and in another instance to see an old gentleman kiss a young one, and *vice versa*.

To be Continued.

CHARACTER.—"I owe my success in business chiefly to you," said a stationer to a paper-maker, as they were settling a large account: "but let me ask how a man of your caution came to give credit so freely to a beginner with my slender means?" "Because," replied the paper-maker, "at whatever hour in the morning I passed to my business, I always observed you without your coat at yours."

FALSE RELIGION.

NO sooner were the apostles of Jesus destroyed and the priesthood driven away from the earth, than men fell into the wildest errors. The light of revelation from God being withdrawn, men followed the imaginations of their own hearts and indulged in many excesses and follies. The Savior of mankind mixed with the world and honored a marriage feast with His presence. He selected from the female sex His companions, some of whom were His most devoted followers. The Apostle Peter was a married man as the Testament informs us, and Saint Paul claimed the right to lead about a sister, or wife, as well as the other apostles; but notwithstanding this example, thousands of men, in the 4th century, who called themselves Christians, took up their abode in the deserts and in retired places away from the rest of mankind, and were especially careful to keep out of sight of women. They became monks and hermits, and so numerous did they become in Egypt that the monastic population was said to be nearly equal to the population of the cities. It is said that in the days of a man called St. Jerome, who himself was one of these hermits, nearly fifty thousand monks were sometimes assembled at the Easter festivals. But not only in Egypt was this class numerous—there was scarcely any Christian country in which they were not found in great numbers.

For about two centuries the hideous punishment of the body was regarded as the highest proof of excellence. One of these so-called saints (St. Jerome) declared how he had seen a monk who for thirty years had lived exclusively on a small portion of barley bread and muddy water; another who lived in a hole and never ate more than five figs for his daily repast; a third who cut his hair only on Easter Sunday, who never washed his clothes, who never changed his tunic till it fell to pieces, who starved himself till his eyes grew dim and his skin like a "pumice stone," and whose merits, as shown by these acts, the best writers are unable to describe. For six months it is said another so-called saint (St. Macarius, of Alexandria) slept in a marsh and exposed his body naked to the stings of venomous flies. He was accustomed to carry about with him eighty pounds of iron. One of his disciples, also called a saint for practising these acts (St. Eusebius), carried one hundred and fifty pounds of iron, and lived for three years in a dried up well. St. Sabinus would only eat corn that had become rotten by remaining for a month in water. St. Besarion spent forty days and nights in the middle of thorn bushes and for forty years never lay down when he slept. St. Pachomius practised sleeping standing during fifteen years.

Some of these people, like St. Marcian, restricted themselves to one meal a day, so small that they continually suffered the pangs of hunger. Of one of them it is related that his daily food was six ounces of bread and a few herbs, that he was never seen to recline on a mat or bed, or even to place his limbs easily for sleep; but that sometimes, through excess of weariness, his eyes would close at his meals and the food would drop from his mouth. Others of these people, however, ate only every second day, while many, if we may believe the monkish historian, abstained for whole weeks from all nourishment. St. Macarius, of Alexandria, is said during an entire week to have never lain down or eaten anything but a few uncooked herbs on Sunday. Of another monk who became famous, named John, it is asserted that for three whole years he stood in prayer leaning upon a rock, that during all that time he never sat or lay down. Some of

the hermits lived in deserted dens of wild beasts, others in dried up wells, while others found a congenial resting place among the tombs. Some disdained all clothes, and crawled about like wild beasts, covered only by their matted hair. In Mesopotamia and part of Syria, there existed a sect known by the name of "grazers," who never lived under a roof, who ate neither flesh nor bread, and who spent their time forever on the mountain sides and ate grass like cattle.

The cleanliness of the body was regarded by these people as a pollution of the soul, and they who were most admired had become one hideous mass of clotted filth. St. Athanasius relates how St. Antony, the patriarch of this system, had never, in extreme old age been guilty of washing his feet. Another hermit, who lived for fifty years after his conversion, rigidly refused from that date to wash either his face or his feet. A famous virgin, named Sylvia, though she was sixty years old, and though bodily sickness was a consequence of her habits, resolutely refused on religious principles to wash any part of her body except her fingers. St. Euphrasia joined a convent of one hundred and thirty nuns who never washed their feet and who shuddered at the mention of a bath. One of these hermits once imagined that he was mocked by an illusion of the devil, as he saw gliding before him through the desert a naked creature black with filth and years of exposure, and with white hair floating to the wind. It was a once beautiful woman, St. Mary, of Egypt, who had thus during forty years been trying to atone for her sins.

When the monks occasionally fell into habits of decency, it was a subject of much reproach. "Our fathers," said the abbot of Alexandria, looking mournfully back to the past, "never washed their faces, but we frequent the public baths." But of all the evidences of loathsome excesses to which this spirit was carried, the life of St. Simeon Stylites is probably the most remarkable. It will be difficult to conceive a more horrible or disgusting picture than is given of the punishment by which that saint commenced his self-denying career. He had bound a rope around him so that it became imbedded in his flesh which putrefied around it. A horrible stench, intolerable to the by-standers, exhaled from his body, and worms dropped from him whenever he moved, and they filled his body. Sometimes he left the monastery, and slept in a dry well. He built successively three pillars, the last being sixty feet high and scarcely two cubits in circumference, and on this pillar during thirty years he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. Once a man tried to count these rapid motions, but desisted from weariness when he had reached 1,244. For a whole year we are told St. Simeon stood upon one leg, the other being covered with hideous ulcers. From every quarter pilgrims of every degree thronged to do him homage, and a crowd of church dignitaries followed him to the grave. He was pronounced to be the highest model of a Christian saint, and several others imitated his conduct.

It was by such self-torture as this that for two centuries human excellence was measured. Tens of thousands of devoted men fled to the desert to reduce themselves by such self punishment nearly to the condition of the brute. These monks commonly lived in separate cells. They kept silence at their repasts, and each one tried to outdo the other in the extravagance of his conduct. Some passed the long hours in sleep or in the mechanical routine of prayer. Others made their cells by the clear fountains and clustering palm trees of some oasis in the desert, and a blooming garden arose

beneath their toil. Very commonly, however, the places where they rested were the scenes of perpetual mournings. Tears and sobs and the frantic struggling of religious despair were constantly heard.

Good humor, frank conduct, generosity, active courage, sanguine energy, buoyancy of temper were rarely, if ever, found among this people. They considered it sinful to be cheerful and to indulge in any pursuit that would produce happiness. All the domestic virtues were thrown into discredit. Many of them deemed it sinful to indulge in natural affection. To break the heart of a mother who had borne him, to persuade a wife who loved him that it was her duty to separate from him forever, to abandon his children uncared for and beggars to the mercies of the world, was regarded by the true hermit as the most acceptable offering to his God. His business was to save his own soul, so he thought. If he were to discharge the simplest duties to his family he imagined his devotion would be impaired thereby.

One hermit, after being in the desert a long time, received letters from his father and mother. He could not bear that his thoughts should be disturbed by the recollections of those who loved him, so he cast the letters, unopened, into the fire. To outrage the affections of the nearest and dearest relations was not only regarded as innocent, but thought to be the highest virtue. "A young man," it was said by one of these people, "who has learned to despise a mother's grief, will easily bear any other labor that is imposed upon him." St. Poemen and his six brothers had all deserted their mother to live this life in the desert. But the love of the mother's heart was not quenched, and the old woman, when bent by infirmities, went alone into the desert to see once more the children she had so dearly loved. She caught sight of them as they were about leaving their cell for the church, but they immediately ran back into the cell, and before her tottering steps could reach it, one of her sons rushed forward and flung the door to in her face. She remained outside weeping bitterly. St. Poemen then came near to the door but without opening it, and said, "Why do you, who are already stricken with age, pour forth such cries and lamentations?" But she, recognizing the voice of her son, answered, "It is because I long to see you, my sons. What harm could it do you that I should see you? Am I not your mother? Did I not give you suck? I am now an old and wrinkled woman and my heart is troubled at the sound of your voices." The brothers, however, refused to open the door. They told their mother that she would see them after death, and she had to go away as contented as she could be with that prospect.

St. Simeon Stylites, of whom we have already spoken, had been passionately loved by his parents. He began his career by breaking the heart of his father, who died of grief at his flight. His mother, however, lingered on twenty-seven years after his disappearance. When his self-torture had made him famous, she heard for the first time where he was. She hastened to visit him, but all her labor was in vain. No woman was admitted within his dwelling, and he refused to permit her even to look upon his face. Her entreaties and tears were mingled with words of bitter and eloquent reproach. "My son," she is reported to have said, "why have you done this? I bore you and you have wrung my soul with grief. I gave you milk from my breast, you have filled my eyes with tears. For the kisses I gave you, you have given me the anguish of a broken heart. For all that I have done and suffered for you, you have repaid me by the most terrible

wrongs." At last he sent a message to tell her that she would soon see him. Three days and three nights she had wept and entreated in vain, and now, exhausted with grief and age and privation, she sank feebly to the ground and breathed her last before that inhospitable door. Then for the first time he, accompanied by his followers, came out. He shed some "pious tears" over the corpse of his murdered mother, and offered up a prayer consigning her soul to heaven!

By such conduct as this these people hoped to merit heaven, and could they have had their way they would have made the earth a wilderness. The voices of children would not have been heard in the land and desolation would have reigned supreme. It was by living such lives as this that they were called and regarded as saints, but judged by the light of the gospel they were the very opposite of saints. Their teachings and practices were in every respect opposed to the teachings and example of the Savior and of His apostles. Can you wonder, when you read of people who call themselves the disciples of Jesus taking such a course as this, that the true principles of the gospel disappeared from among men? Can you wonder that darkness covered the earth and gross darkness the minds of the people, and that man wandered far from God? How could a pure stream come from such a fountain? How could truth be preserved in the earth coming down through such generations? When we read of such practices in the so-called church of Christ, does it not make plain the necessity of God speaking again from the heavens, revealing the everlasting gospel and restoring the priesthood? Such chapters of history as this teach us how little men know about God and His ways when they are destitute of His holy spirit to guide and the priesthood to govern the church.

THE GOOD BOY'S RESOLVE.

TUNE "*Rosa May.*"

BY W. WILLES.

I will not drink the drunkard's drink, nor quaff the flowing bowl,
To drown the feast of reason and prevent the flow of soul;
But I will choose the sparkling draught fresh from the bubbling
spring;
'Twill health impart, long life secure, and never leave a sting.

I will not taint the mountain air, so pure and so serene,
With fumes of vile tobacco-smoke, so filthy and unclean;
Nor yet a word that's mean or low, or one to wound a friend
Shall from my parting lips e'er flow, God's children to offend.

The rattling of the dice-box presents no charms for me,
Nor any kind of gambling, of high or low degree;
And playing cards I'll let alone, and shuffling I'll ignore,
Sustaining with my might and main objections to all four.

I will not quarrel, fight or swear, nor yet the Sabbath break,
Nor wander from the Sabbath school, nor evil ways partake;
But try with heart and soul and might to live a life that's pure,
In truth and virtue take delight, God's favor to secure.

I shall not always be a child—to manhood I shall grow;
O, may I never be defiled while living here below;
But, as I shall in stature rise, may I true wisdom gain,
For God my talents exercise, while I on earth remain.

WE MEET AGAIN IN GLADNESS.

1 We meet a again in glad-ness, And thank-ful voic-es raise; To
 2 We'll thank Him for the Sab-bath, This day of ho-ly rest, And

1 God our heav'nly Fa-ther, We'll tune our grate-ful praise, 'Tis His kind hand that kept us Thro'
 2 for the bless-ed Bi-ble, The book that we love best;—For Sab-bath school and teach-ers, To

1 all the changing year: His love it is that brings us A-gain to wor-ship here.
 2 us so kindly giv'n, To guide us in the path-way That leads to joys in heav'n.

We'll thank Him for our country,
 The land our fathers trod;—
 For liberty of conscience,
 And right to worship God.
 O Lord, our heavenly father!
 Accept the praise we bring,
 And tune our hearts and voices
 Thy glorious name to sing.

Soon may Thy gracious sceptre
 Extend to every land,
 And all, as willing subjects,
 Submit to Thy command.
 Send forth the gospel-tidings,
 And hasten on the day,
 When every isle and nation
 Shall own Messiah's sway.

SUNDAY LESSONS.
FOR LITILE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XLIX

- Q.—Who next appeared to Joseph Smith?
 A.—Elias.
 Q.—Whom else did he see?
 A.—He saw Elijah the prophet.
 Q.—Did these heavenly beings speak to him?
 A.—Yes; they all-spoke to him and told him what to do.
 Q.—Who were the first Elders called upon to take a foreign mission?
 A.—Heber C. Kimball, Orson Hyde, Willard Richards, and Joseph Fielding.
 Q.—What country were they sent to?
 A.—England.
 Q.—When did they leave Kirtland to start on their journey?
 A.—On Tuesday, June 13, 1837.
 Q.—Where did Joseph the prophet go to a few weeks after this?
 A.—He went to visit the Saints in Canada.
 Q.—Who were with Joseph on this short mission?
 A.—Sidney Rigdon and Thomas B. Marsh.
 Q.—Who presided over the Saints in Canada at that time?
 A.—Elder John Taylor.
 Q.—When did Joseph and his brethren return to Kirtland?
 A.—About the last of August.
 Q.—What took place soon after this?
 A.—Some of the Apostles, and many others were cut off the Church for apostasy.

Q.—What followed?

A.—At a general conference held Sept. 3, 1837, the Church was reorganized.

THERE is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by self-ness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON. — — — — EDITOR.

TERMS IN ADVANCE

Single Copy, per Annum — — \$2.00.

On Copies sent by mail outside of Salt Lake County Ten Cents per year additional will be charged for Postage.

Office, South Temple Street, one block west of Tabernacle, Salt Lake City, Utah.